Contents:

Name & Lineage:

عَلِيّ بْن عُمَر بْن أحْمَد بْن مهدي بْن مَسْعُود بْن النُّعمان بْن دينار بْن عَبْد اللَّه، أَبُو الْحَسَن البغدادي الدَّارَقُطْنيّ

Ali bin Umar bin Ahmed bin Mahdi bin Mas'ood bin an-Nu'maan bin Deenaar bin Abdullah, Abu al-Hasan al-Baghdaadi ad-Daaraqutni – rahimahullah

His Birth:

There is a slight difference of opinion on the date of his Birth. It is said that he was born in 305 H
[See, Taareekh Baghdaad (12/40), Al-Muntazim (1/183), & Tabaqaat ash-Shaafi'eeyyah by Ibn as-Salaah (67)]

And it is said that he was born in 306 H of Dhi'l Qa'dah
[See, Taareekh Baghdaad (12/39, 40), Al-Muntazim (7/183), Tadhkirat ul-Huffaadh (3/991), and Mu'jam al-Baladaan (2/422)]

Tabaqah: 16

Place of Birth:

He was born in the city of Baghdaad in a large town named "Daar al-Qutn". His nisbah "Ad-Daaraqutni" comes from this same city he was born in.
[See, Al-Imaam Abu al-Hasan ad-Daaraqutni by Shaykh Abdullah bin Deefullah ar-Raheeli: 1/22]

His Teachers:

Abu al-Qaasim al-Baghawi, Abu Bakr bin Abi Dawood, Yahya bin Saa'id, and Ismaa'eel bin Muhammad as-Saffaar and many others.

His Students:

Abu Nu'aym al-Asbahaani, Abu Bakr al-Barqaani, Haakim the Author of al-Mustadrak, Azhari, Khallaal, Johari, Tanookhi, Ateeqi, Abu at-Tayyib at-Tabari, Haafidh Abdul Ghani bin Sa'eed, and many others.

His Madhab:

Imaam ad-Daaraqutni was on the Madhab of As-Salaf as-Saalih in belief, thus being "Saheeh ul-I'tiqaad". And this is apparent from his books that he authored. His books are dominated with Hadeeth and Uloom ul-Hadeeth which unfolds the Manhaj of As-Salaf. And Imaam Ad-Daaraqutni was also foremost in refuting innovations and Philosophies in the matter of Aqeedah. And he (rahimahullah) took his Aqeedah from the clear most and the original sources: Book of Allaah and the Sunnah of Rasool Allaah (sallallahu alayhi wasallam)!

He authored many books in Aqeedah, which also indicates that he held the correct Aqeedah i.e. the Aqeedah of As-Salaf as-Saalih. Some of his books in Aqeedah include: Kitaab Ahadeeth As-Sifaat, Kitaab al-Nuzool, Kitaab ar-Ru'yah and others.

While explaining his Madhab, Imaam adh-Dhahabi said: **"Rather he is a Salafi"**
[Siyar A'laam al-Nabula: 16/457]

His Description:

There is nothing known about his physical description except that which Ibn as-Salaah mentioned that: **"He was a tall, white person"** [Tabaqaat ash-Shaafi'eeyyah: 68]

Scholars' praise of him:

All the Muhadditheen are unanimously agreed upon his Imaamate, Thaqaahat, and High Rank.

1- Qaadhi Shaykh ul-Islaam Abu at-Tayyib Taahir bin Abdullah at-Tabari rahimahullah (D. 405) said: **"Ad-Daaraqutni is Ameer ul-Mu'mineen fil Hadeeth (Leader of all believers in the field of Hadeeth)"**
[Taareekh Baghdaad: 12/36, Chain Saheeh]

He also said: **"Daaraqutni once recited to him the ahadeeth which he collected on the issue of (wudoo being invalidated) upon the touching of penis, so he said: If Ahmed bin Hanbal was present here today, he would have benefited from these ahadeeth"**
[Siyar: 16/455; Taareekh Baghdaad: 12/18]

2- Haafidh Abdul Ghani bin Sa'eed said: **"The best of people in doing Kalaam over the Hadeeth of Allaah's Messenger are three: (1) Ali ibn al-Madeeni in his era, (2) Moosa bin Haaroon in his era, (3) and Ali bin Umar ad-Daaraqutni in his era"**
[Taareekh Baghdaad: 12/36, Chain Saheeh]

3- Imaam Khateeb al-Baghdaadi said: **"He was the unique one of his era, the only one personality, the Imaam of his time. The knowledge of narrations, awareness of hidden defects of ahadeeth, the names of men and the conditions of narrators**

ends upon him; along with having the qualities of truthfulness, honesty, reliability, unbiasedness, acceptability of testimony, the correct I'tiqaad (belief/Aqeedah), soundness of Madhab, and dominance over the Uloom other than the Ilm ul-Hadeeth such as: Al-Qira'at, for verily he (Daaraqutni) has a short and succinct book on this issue…"
[Taareekh Baghdaad: 12/34]

4- Imaam Al-Haakim said of him: **"Ad-Daaraqutni became the unique one in his time in relation to memorization, understanding and piety. He was an Imaam amongst the Reciters (Al-Qura'aa) and the Nahwiyyeen (Scholars of Arabic Grammar)…And I asked him about the 'Illal (hidden defects in hadeeth) and the Shuyookh (narrators of Hadeeth), and he has works in which he lengthens his mentioning of these matters, and I bear witness that there has not come on the earth after him anyone like him."**
[Al-Haakim in his book Muzakki al-Akhbaar with reference from Siyar A'laam al-Nabula: 16/450]

Abu Dharr Al-Haafidh said, I said to Al-Haakim: **"Have you seen the likes of Daaraqutni?"** He replied: **"He has not even seen the likes of himself, how can I have seen the likes of him?"**
[Siyar: 16/453; & Taareekh Baghdaad: 12/35]

5- And Rajaa' Ibn Muhammad Al Mu'addal said: I said to Daaraqutni: **"Have you seen the likes of yourself?"** So he said: **"Allah The Most High said, "Do not present yourselves as being pure [Surah Najm: 52]"**. So I kept persisting with him, and then he said: **"I have never seen anyone who has gathered that which I have gathered (in relation to Hadeeth and its sciences)."**
[Taareekh Baghdaad: 12/35]

6- Imaam adh-Dhahabi said: **"He is al-Imaam al-Haafidh al-Mujawwid, Shaykh ul-Islaam, the erudite Scholar… Al-Muqri al-Muhaddith…"**
[Siyar A'laam al-Nabula: 16/449]

He also said: **"He is from the oceans of knowledge and from the Aimmah of the world; (The qualities like) Hifdh, Awareness of the hidden defects of hadeeth, and its men ended upon him, along with his superiority in the field of Qira'at and its routes; and strength of participation in Fiqh, Ikhtilaaf, Maghaazi, Ayyaam un-Naas and others."**
[Siyar A'laam al-Nabula: 16/450]

7- Haafidh Ibn al-Jazri said: **"He is the author of (several) books, and is one of the learned Thiqaat"**
[Ghaayat un-Nihaayah: 1/558]

8- Haafidh Ibn Katheer said: **"He was a Major Haafidh; he was the expert in this field (of hadeeth) – before his period and after his period until this period of ours. He heard a lot of narrations, compiled them, wrote them, and composed them, and benefitted others with them; he had deep sight, he found the hidden defects in them and researched them. He was the unique one of his time, the only one personality, and the Imaam of his era in Asmaa ur-Rijaal, in the field of Ilal, in Al-Jarh wat Ta'deel, in better writing, in the additions of narrations, and the complete enlightenment of narrations…"**
[Al-Bidaayah wal Nihaayah: 11/317]

9- Ibn Khalkaan said: **"He is the famous Haafidh. He is a Scholar, a Haafidh, a Faqeeh. He is unique with Imaamate in Hadeeth"**
[Same]

10- Haafidh Abdul Hayy bin al-Ammaad al-Hanbali said: **"He is al-Imaam al-Haafidh al-Kabeer, Shaykh ul-Islaam, the awareness of Hadeeth and its Uloom ends upon him, and he is called the Ameer ul-Mu'mineen in it."**
[Shadhraat adh-Dhahab: 4/452]

11- Taaj ud-Deen as-Subki said: **"He is a famous name, the author of several books, the Imaam of his time, the master of the people of his era, and the Shaykh of Ahl ul-Hadeeth"**
[Tabaqaat ash-Shaafi'eeyyah: 3/462]

His Memory:

Allaah Ta'ala had gifted Imaam ad-Daaraqutni with extra-ordinary memory as is famously mentioned in the books of History with authentic chains.
[See, Siyar A'laam al-Nabula (16/456)]

He was known to have surprising and unique memory among the people of his era. And he was famous with it among the Scholars, Students of Knowledge, & Historians etc, until no one had any choice to mention him without saying the words like: "The Famous Imaam al-Haafidh", or "Haafidh ul-Asr", or similar words.

Imaam Khateeb Baghdaadi said, I asked (the famous Imaam) Al-Barqaani: **"Did Abu al-Hasan ad-Daaraqutni dictate (his) Kitaab al-Ilal to you from his memory?"** so he replied: **"Yes"**
[Taareekh Baghdaad: 13/37]

This Kitaab al-Ilal of Imaam ad-Daaraqutni is now recently published in sixteen (16) large volumes. It is a great book on one of the most difficult and deep principles of Hadeeth, which Imaam ad-Daaraqutni dictated completely from his memory.

This proves that Imaam ad-Daaraqutni was the biggest Haafidh throughout the globe in his time. This is why Haafidh Dhahabi has expressed his amazement on this fact.
[See, Al-Nabula (16/455)]

Answer to the False Accusations on Imaam ad-Daaraqutni:

The Accusation of Tadlees:

Haafidh Ibn Hajar mentioned him in the first level of Mudalliseen. And Muhammad bin Taahir al-Maqdisi said:

"كان للدارقطني مذهب في التدليس خفيّ: يقول فيما لم يسمعه من أبي القاسم البَغَوِيّ: قريء على أبي القاسم البغوي، حدثكم فلان"

[See, Siyar (10/520)]

However, this accusation is invalid and unproven because the one who narrated it is "Muhammad bin Taahir al-Maqdisi". Although he is Sadooq in what he narrated but he was not strong in narrating.

Imaam Dhahabi said: **"He is not strong, for verily he commits a lot of mistakes in his books.... And he has strayed away from the Sunnah to Tasawwuf... and he is Sadooq fi Nafsih, not accused"**
[Al-Meezaan: 3/587]

Ibn Asaakir and others have also criticized him.

Moreover, this Muhammad bin Taahir Al-Maqdisi was born in 408 H after the death of Imaam Ad-Daaraqutni and he did not clarify as to where he heard this saying from. Thus, the chain is Munqati'

(disconnected). And Ad-Daaraqutni is free from the accusation of Tadlees, Wa Lillaah il-Hamd!

The Accusation of Tashee':

Hamzah bin Muhammad bin Taahir ad-Daqqaaq has mentioned that Imaam ad-Daaraqutni memorized the poetry of a Raafidi named "Ismaa'eel bin Muhammad bin Yazeed bin Rabee'ah al-Himayri" from his book "Deewaan As-Sayyid al-Himayri". So he was attributed to Tashee' because of that
[See, Taareekh Baghdaad: 12/35]

So the only evidence for his being attributed to Tashee' is that he memorized the book Deewaan as-Sayyid al-Himayri. Whereas the truth is that Imaam ad-Daaraqutni is far away from the madhab of Tashee' because of the following evidences:

1. Imaam ad-Daaraqutni is mentioned to have narrated a story of himself with those who differed over the issue whether Uthmaan is superior or Ali? So Imaam ad-Daaraqutni refuted them and said: **"Uthmaan is Afdhal (Superior) over Ali with the agreement of a group of the companions of Allaah's Messenger (peace be upon him). This is the opinion of Ahl us-Sunnah…"**
   [Siyar A'laam al-Nabula (10/524), Sawalaat as-Sulami (18)]

2. Imaam Ad-Daaraqutni has authored a book named "Fadhaail as-Sahaabah" which as a whole and in itself is a refutation of Shiites who differentiate between Ali and all the other Sahaabah.

3. Imaam ad-Daaraqutni memorized his poetry only because of its being well-written. Imaam adh-Dhahabi said: **"His (i.e. Al-Himayri's) poems were at the peak and that is why Abu al-Hasan ad-Daaraqutni memorized his Deewaan"**
   [Siyar A'laam al-Nabula: 8/42]

4. As passed above, Imaam Dhahabi has explained that Imaam ad-Daaraqutni was actually **"Salafi"** in Madhab.

Thus, it is proven Imaam ad-Daaraqutni was free from the accusation of Tashee', Wa Lillaah il-Hamd!

The unfound accusations on Imaam ad-Daaraqutni:

No one among the early Aimmah from his era has ever criticized Imaam ad-Daaraqutni until some recent Muta'assib Muqallideen came and criticized him of matters he is free from.

In reality, these accusations can not even become a Daleel whatsoever against the giant like Imaam ad-Daaraqutni and in fact these accusations do not even deserve to be given any importance or refutation, but since the common public has greatly been deceived by these useless accusations, so we find it necessary to refute them.

The things that Imaam ad-Daaraqutni has wrongfully been accused of are mentioned point by point below:

1 – The reviler of Aimmah Karaam, the chief innovator of his time, The Majnoon of Abu Haneefah, Muhammad Zaahid al-Kawthaari has claimed – after mentioning Daaraqutni's criticism on Abu Yoosuf – that: **"Ad-Daaraqutni is a wretched blind among the one-eyed wherein he is misguided in I'tiqaad (belief), and he follows favoritism in speaking about ahadeeth and is Mudtarib"**
[See, Ta'neeb al-Kawthaari (P. 167)]

Answer:

Such claim from Zaahid al-Kawthaari does not any way reduces the status of Imaam ad-Daaraqutni, as Al-Kawthaari himself is a chief Liar

and a reviler of Aimmah Karaam. He has no proof of this lie at all. In fact, Imaam Abdur Rahmaan bin Yahya al-Mu'allami al-Yamaani has refuted every single lie of Zaahid al-Kawthaari in his outstanding book called "Al-Tankeel bima Fee Ta'neeb al-Kawthaari min al-Abaateel" (See, 2/583-590), the answer to which no Muqallid has ever been able to give until today.

As for his saying that Ad-Daaraqutni was misguided in belief then this saying seems valid from a person who himself is not on the Madhab of Ahl us-Sunnah. Because Imaam ad-Daaraqutni followed the belief and Madhab of Salaf as-Saalih as is apparent from his books and the testimony of Imaam Dhahabi mentioned above. And the belief of Ahl us-Sunnah wal Jama'ah is only hated by those who themselves are not on the Madhab of Ahl us-Sunnah. And it is proven that Kawthaari was a misguided Jahmi who criticized many Aimmah of Ahl us-Sunnah.

As for his claim that Ad-Daaraqutni was bias in hadeeth and narrator-criticism, then the answer to this will be given below in-sha-Allaah.

2 – Abdul Azeez al-Finjaabi al-Hindi said about Imaam ad-Daaraqutni that in his book (i.e. Al-Sunan), he only criticizes the ahadeeth which go against his Madhab i.e. the Madhab of Ash-Shaafi'ee (according to him) and if he finds a hadeeth in accordance to Madhab ash-Shaafi'ee then he would authenticate it and he would do it due to his favoritism. To give an example, Al-Finjaabi says about the narrator "Muhammad bin Abdur Rahmaan bin Abi Layla" that when he narrated the hadeeth of the purity of Maniy, Daaraqutni said: **"He is Thiqah, there is something in his memory" (Pg. 46)** but when he narrated the hadeeth of saying the words of Iqaamah twice, he said about him that: **"He is Da'eef, weak in memory" (Pg. 89)**
[Al-Tankeel: 1/360]

<u>Answer:</u>

To say that Imaam ad-Daaraqutni would follow favoritism in hadeeth and narrator criticism is something completely based on ignorance and lack of knowledge. The unbiasedness of Imaam ad-Daaraqutni in the field is explained with details under the heading "His Imaamate and credibility in al-Jarh wat Ta'deel". Reader may have a look at that to know the biasness of al-Finjaabi himself.

The proof that al-Finjaabi gives to prove the "favoritism" of Imaam ad-Daaraqutni, is the two contradictory rulings of Imaam ad-Daaraqutni for the same narrator! I say, why is Imaam ad-Daaraqutni singled out for that? You can also add in the list the A'immah like Imaam Yahya ibn Ma'een, Imaam Ahmed bin Hanbal, Imaam Bukhaari, and others; because even they at many places have given contradictory rulings for one narrator. This does not mean that they all followed "favoritism". There could have been several reasons for their contradictory rulings such as: change in Ijtihaad, or the demand of qaraa'in etc. Just making the argument of contradiction as a base, no one has any right to criticize an agreed upon Imaam & expert of the field.

Let's also observe and look into the example of so-called "contradiction" that al-Finjaabi provides:

Imaam ad-Daaraqutni gave his opinion about Muhammad bin Abdur Rahmaan bin Abi Layla that he is "Thiqah, there is something in his memory". Therefore, he has first brought a Marfoo hadeeth on Page 46 through the route of: **Ishaaq – An – Shareek – An – Muhammad bin Abdur Rahmaan – An – Ataa – An – Ibn Abbaas** and said: **"No one narrates it as Marfoo from Shareek except Ishaaq al-Azraq; and Muhammad bin Abdur Rahmaan bin Abi Layla is Thiqah, there is something in his memory"**

Right after this, ad-Daaraqutni narrated the same hadeeth as Mawqoof through **Wakee' – An – Ibn Abi Layla,** which indicates that it is either Shareek or Ishaaq who have mistaken in narrating it as Marfoo'. Ibn Abi

Layla is not the one on mistake because Amr bin Deenaar and Ibn Jurayj have also narrated this hadeeth as Mawqoof from Ataa, as is narrated by Imaam ash-Shaafi'ee.

Whereas on Pg. 89, since Ibn Abi Layla has opposed the narration of Imaam Sufyaan and Imaam Shu'bah as they both have narrated the hadeeth: **"The Messenger of Allaah would say each phrase of the Adhaan two times"** as Mursal, but Ibn Abi Layla has narrated it as Muttasil. Therefore, he opposed Imaam Sufyaan and Shu'bah (who have been given the title of: **Mountain from the Mountains of Hifdh**), so he was declared **"Da'eef"** in comparison to the opposition of those two Huffaadh. As is the established principle of Usool that a narrator can sometimes be also declared Da'eef in comparison to another narrator.

So this detail proves that Imaam ad-Daaraqutni did not follow favoritism, rather this contradiction of ad-Daaraqutni was based on a detailed and deep insight of hadeeth (as is expected from such an Imaam) which the ignorant people of present time were unable to grasp.

Such contradictions can often take place due to Tawtheeq or Tad'eef Nasbi, while sometimes it also occurs due to the change in Ijtihaad, as Maulaana Lakhnawi al-Hanafi has explained in Al-Rafa' wal Takmeel (P. 172, 173). It is highly unfortunate that the so called "Scholars" are ignorant of these things; which is why when they themselves do not understand something, they dare to attribute a giant Imaam and expert with favoritism instead of learning themselves.

If the Imaamate of a Muhaddith in Jarh wat Ta'deel is denied merely based on his contradiction then what would they rule Imaam Yahya ibn Ma'een with? As Imaam Yahya ibn Ma'een also had contradicting views about narrators such as: Abu Balj, 'Alaa bin Abdur Rahmaan, Muhammad bin Ishaaq and others.

These explanations have made very clear that the dispute of Imaam ad-Daaraqutni concerning Jarh and Ta'deel is not against his rank, expertise, and Imaamate in this field in any way possible.

Moreover, al-Finjaabi claims that Imaam ad-Daaraqutni favored the Madhab of Ash-Shaafi'ee, so whenever he found something in according to his Madhab, he would authenticate it, and whenever he found something against his madhab, he would weaken it.

To say that Imaam ad-Daaraqutni was a Shaafi'ee Muqallid is also full of ignorance. Imaam ad-Daaraqutni was an unbiased and Mu'tadal Mujtahid, and he has also opposed the Shaafi'ee Madhab at several places as is apparent from his books. Some examples of his opposition to Shaafi'ee Madhab are as follows:

1. In his al-Sunan [1/91], he has weakened whatever is narrated about wiping the head three times, which is in accordance to the Shaafi'ee Madhab.
2. In al-Sunan [1/62-63], he weakened the ahaadeeth on the purification of the left-over of beasts, which is in accordance to the Shaafi'ee Madhab as can be seen in al-Umm of ash-Shaafi'ee [1/5]
3. Similarly, he also weakened the hadeeth of the purification of a cat's left-over in al-Sunan [1/66-67], which was in accordance to the Madhab of Shaafi'ee as referenced above.
4. Likewise, he has remained silent upon a lot of weak narrations in his Sunan, which were in accordance to the Madhab of al-Hanafiyyah. See, Sunan: 1/230, 1/231, 1/305, 1/308 and others.

His Imaamate and credibility in Al-Jarh wat Ta'deel:

Besides being an Imaam and an expert in Hadeeth, Qira'at, Ilal and many others fields, Imaam ad-Daaraqutni was also one of the most reliable and just Imaams in the field of Al-Jarh wat Ta'deel. That is also why he

wrote several books in Uloom ul-Hadeeth and he evaluated narrators with Jarh (Criticism) and Ta'deel (Praise) a great deal. The Aimmah of Hadeeth from his era until now rely and take evidence from his evaluation of narrators.

Imaam ad-Daaraqutni's opinion in this field was accepted by everyone. In fact, Imaam adh-Dhahabi has written a book named **"Dhikr Man Yu'tamad Qauluhu fi al-Jarh wa al-Ta'deel (The mention of those whose evaluations are relied upon in the field of al-Jarh wat-Ta'deel)".** As is apparent from its name, in the introduction of this book, Imaam Dhahabi has made clear that in this book he will mention the names of those whose saying are to be accepted in narrator-criticism, and their opinions are to be followed [See, P. 3]

In this book, Imaam Dhahabi has mentioned the name of Imaam Ad-Daaraqutni and said: **"Abu al-Hasan Ali bin Umar ad-Daaraqutni is the unique one of his time, and the Ma'rifah (awareness) of Al-Ilal ended upon him"** [P. 15].

Similarly in another place, under the biography of "Muhammad bin al-Fadl Aarim as-Sadoosi", after he mentioned the opinion of Imaam ad-Daaraqutni about him, Imaam Dhahabi said: **"I say, this is the saying of Haafidh ul-Asr, the similitude of whom did not come after Nasaa'ee…"**
[Meezaan al-I'tidaal: 4/8]

And Similarly the Aimmah of Hadeeth depended upon his opinion in Al-Jarh wa al-Ta'deel. And no one is known to have differed in the credibility and the acceptance of his saying in this field overall.

His unbiasedness in Jarh and Ta'deel:

Moreover, Imaam ad-Daaraqutni was fair and unbiased in al-Jarh wat Ta'deel; he was neither Mutashaddid (strict/extreme) nor Mutasaahil

(lenient) in that, as compared to some Muta'assib contemporary Hanafis who say that he was strict towards Hanafiyyah (which is based on their own Ta'assub)

His unbiasedness in the field of Al-Jarh wat Ta'deel can be explained in three points:

First: The Imaams and Muhadditheen have relied upon his evaluations, narrated them, and presented them as evidence while negating any kind of Tashaddud or Ta'assub or anything like that. We do not know of anyone who accused him of Tashaddud or Tasaahul except some later Muta'assib people like the Kadh-dhaab Zaahid al-Kawthaari, and his party. We will also touch on this ahead.

Second: Many Scholars have explicitly mentioned Ad-Daaraqutni among the unbiased and fair Imaams of Al-Jarh wat Ta'deel. Among them is Imaam Dhahabi. When he divided the people of Jarh and Ta'deel into three categories:

1. First category being of those who are Muta'annit in Jarh and Mutathabbit in Ta'deel…
2. Second category being of those who are Mutasaahil (lenient) such as Tirmidhi and Al-Haakim.
3. Third category being of those who are Mu'tadal (reliable and fair) and Ad-Daaraqutni is mentioned among them.

[See, Fath ul-Mugheeth of Sakhaawi (3/325) & I'laan bi't-Tauzeeh (167-168)]

Third: The third proof of his fairness is known by studying his evaluations. There are many places where he would declare a person to be reliable (if he deserved it) even if he opposed Ad-Daaraqutni in belief and his Madhab. And there are places where he would declare a person to be weak and unreliable (if he deserved so) even if he favored his

beliefs. Some examples of his unbiasedness with those who differed with him in I'tiqaad are as follows:

1. Imaam ad-Daaraqutni said about "Ahmed bin al-Abbaas bin Ahmed, Abu al-Hasan al-Soofi" that: **"He is Shaykh Saalih Thiqah"**
   [Al-Ilal ad-Daaraqutni: 8/309]

   It is absolutely from his justice and fairness that he, being a Salafi, (as has passed before) said such a thing for Ahmed bin al-Abbaas who is a Soofi.

2. Al-Barqaani asked Imaam ad-Daaraqutni about **"Muhammad bin Yahya bin Fiyaadh al-Hanafi al-Basari"** so he replied: **"Basari Thiqah"**
   [Su'aalaat al-Barqaani: 465]

3. Imaam ad-Daaraqutni said about **"Yoonus bin al-Qaasim al-Hanafi"** that: **"He is Thiqah"**
   [Su'aalaat al-Haakim: 522]

4. Imaam ad-Daaraqutni said about **"Thaabit bin Ammaarah al-Hanafi"** that: **"He is Thiqah"**
   [Su'aalaat al-Barqaani: 63]

5. Similarly, he said about **"Ziyaad bin Sabeeh al-Hanafi"** that: **"He is relied upon"**
   [Su'aalaat al-Barqaani: 174]

And there are many other similar examples. For details see the book "Al-Imaam Abu al-Hasan ad-Daaraqutni by Shaykh Abdullah ar-Raheeli (P. 140-146)".

A Muhaddith evaluates a narrator or a hadeeth based on his Ijtihaad and research and this is not some personal war going on here where a Muhaddith would weaken a person he hates and authenticate a person he likes. This is the matter of religion. This is why, when Imaam Ali ibn al-Madeeni was asked about his own father, he said: **"My Father is Da'eef".** This is the extent of fairness which the Noble Muhadditheen have practiced. Now if some ignorant person comes in this century and accuses the Muhadditheen of Favoritism or Jealousy without any proof based on his "personal" observation then it will definitely not be accepted from him.

The Manhaaj of Imaam ad-Daaraqutni concerning the Tawtheeq of Majhool narrators:

Some people have claimed that the Manhaaj of Imaam ad-Daaraqutni in tawtheeq of Majhool narrators is the same as the Manhaaj of Imaam Ibn Hibbaan – which is to authenticate a narrator if only two narrators narrate from him.

A Deobandi Scholar, Sarfaraz Khan Safdar said: **"The Maslak of Imaam Ibn Hibbaan and Imaam ad-Daaraqutni about Tawtheeq is against the Jumhoor. Haafidh Sakhaawi has explained their Maslak as follows: 'From whoever two Thiqah narrators narrate, his Jahaalah is raised and his Adaalah is proven' (Fath ul-Mugheeth).... Thus it is proven that the narrator whom Imaam ad-Daaraqutni and Imaam Ibn Hibbaan declare Thiqah will remain a Majhool according to the Jumhoor"**
[Ahsan ul-Kalaam P. 92-95 Vol. 2]

Answer:

This whole saying is based on lack of information. Certainly Allaamah Sakhaawi has attributed this Maslak to Imaam ad-Daaraqutni, but the

reality does not accept this stance. It is not known which book of Imaam ad-Daaraqutni did Allaamah Sakhaawi took this saying from? However, the Ibaarah of Kitaab ad-Diyyaat he has pointed towards does not prove this meaning at all. Daaraqutni's actual words are as follows:

"The accusation of Jahaalah raises when two or more narrators narrate from him. Thus when he comes into this condition, the accusation of Jahaalah will raise from him and he will become Ma'roof (known)"
[Sunan ad-Daaraqutni: 3/174]

How does this saying prove at all that this would also raise the Jahaalah al-Haal from the narrator? Not only that, but there are also many discrepancies in the Ibaarah of Fath ul-Mugheeth and the actual saying of Imaam ad-Daaraqutni. In al-Sunan, the words are **"If two people narrate from him"** but the saying in Fath ul-Mugheeth says **"If two Thiqah people narrate from him"**. Moreover, in al-Sunan it says **"the accusation of Jahaalah is raised from him"** while in Fath ul-Mugheeth it adds **"his Adaalah gets proven".** It is apparent that in al-Sunan, he only mentions the accusation of Jahaalah being raised i.e. he no longer remains Majhool ul-Ayn rather he becomes known but the Jahaalah al-Haal is not yet risen. And this is the Maslak of Jumhoor Muhadditheen. As Haafidh Ibn Hajar and other have written; Khateeb Baghdaadi has also written that:

"The least that raises the Jahaalah is that two or more famous people narrate from a narrator…. Abu Zakariyyah Yahya bin Muhammad bin Yahya narrated to us, he said I heard my Father saying, When two narrators narrate from a Muhaddith, it will raise the accusation of Jahaalah from him. I say, except that the narration of both of them does not prove his Adaalah"
[Al-Kifaayah: P. 88, 89]

Moreover, there are many examples in al-Sunan and the books of Jarh wa Ta'deel which refute the stance of Allaamah Sakhaawi, where there are many narrators whom Imaam ad-Daaraqutni has declared Majhool even when two or more people narrated from him. For example:

Abu Ghatfaan al-Murri, who is the narrator of Saheeh Muslim (2/173), a group of people have narrated from him; but despite that Imaam ad-Daaraqutni has declared him Majhool. In fact Haafidh Ibn Hajar has expressed his amazement over this saying of ad-Daaraqutni!
[See, Lisaan al-Meezaan: 7/90]

Similarly, after mentioning a narration, Imaam ad-Daaraqutni said:
"Umm Muhabbah and al-Aaliyah are both Majhool, evidence is not taken from them"

And right after this, he mentioned another chain in which two people (son and Father) are narrating from Abu al-Aaliyah and they both are Thiqah, but still he declares Abu al-Aaliyah to be Majhool
[Sunan: P. 211]

Moreover, Imaam Ahmed, Al-Fadl bin Sahl, Ubaydullah bin al-Warraaq, Muhammad bin Jaabir al-Muhaarbi, Muhammad bin Ismaa'eel al-Himsi etc have narrated from Moosa bin Hilaal; but still Imaam ad-Daaraqutni declared him to be Majhool
[Lisaan: 4/136]

These examples refute the wrong Maslak attributed to him. And Muhadditheen have taken evidence from the lone tawtheeq of Imaam ad-Daaraqutni. For example: Imaam Tahaawi, Ibn Hazm, al-Tabari, and Shaykh Abdul Haqq etc have declared Zayd bin Ayyaash to be Majhool, but Haafidh Ibn Hajar said: **"The answer is that Ad-Daaraqutni said that he is Thiqah Thabat"**
[Talkhees al-Habeer: 3/10]

Allaamah Shawkaani has also supported this saying of Haafidh Ibn Hajar in Nayl al-Awtaar [5/99] which proves that the Expert A'immah have relied upon the sayings of Imaam ad-Daaraqutni concerning the Tawtheeq of Majhool narrators and the Maslak attributed to him by Allaamah Sakhaawi is not proven from him.

His Books:

Imaam ad-Daaraqutni has authored many books. There are 58 books known from him, out of which 26 are known and published, while 11 books are not published but they are present in Manuscript form, and the remaining 21 books are those which he authored but there are no traces of them known to us today.

Below, we will only mention the names of those 26 books of his which have been published

1- **Al-Ahaadeeth Allati Khawlaf feeha Imaam Daar al-Hijrah Maalik bin Anas**
   In this book, Imaam Abu al-Hasan ad-Daaraqutni has done Takhreej of those narrations in which Imaam Maalik has opposed other narrators in narrating from his Shuyookh. It was first published by Maktabah ar-Rushd, Riyadh in 1418 H or 1997 CE.

2- **Ahaadeeth as-Sifaat**
   This is a short pamphlet in which Ad-Daaraqutni mentioned some ahadeeth of Allaah's Attributes as narrated from the Prophet (peace be upon him) and affirmed His Sifaat such as: Hands, Laugh, Speech, Karam and Rahmah etc. The total number of narration in it is about 68. It has been published by Maktabah al-Daar with the Tahqeeq of Shaykh Abdullah al-Ghunaymaan in Madeenah in 1403 H or 1983 CE.

3- **Ahaadeeth al-Muwatta wa Ittifaaq al-Ruwaat an Maalik, wa Ikhtilaafuhum feehi wa Ziyaadaatuhum wa Nuqsaanuhum**

The copy of a part of its manuscript is present in Maktabah Jaami'ah al-Islaamiyah Madeenah Munawwarah. It was first published by Maktab Nashr ath-Thaqaafah al-Islaamiyah in the year 1365 H.

4- **Ahaadeeth al-Nuzool**

It is a short pamphlet in 19 pages. In this pamphlet, Imaam ad-Daaraqutni narrated those narrations with his chains in which the descendance of Allaah to the heaven of hearth is mentioned. And he has arranged it in form of Masaaneed of Sahaabah. It was published with the tahqeeq of Ali bin Muhammad Faqeehi in Riyadh in the year 1403 H.

5- **Akhbaar Amr bin Ubayd wa Izhaar Bid'atihi**

Amr bin Ubayd was a Mu'tazali and Qadari. Imaam Daaraqutni narrated his dreadful Akhbaar from his chains reaching up to Amr bin Ubayd. This is a person who spoke about Allaah and His glorious book with Kalaam which a believer cannot bear to talk. This book was published with its translation in Amaaniyah (language) from Beirut in 1967. Its copy is found in Jaami'ah Islaamiyah of Madeenah Munawwarah. One copy is found in Maktabah al-Markaziyyah in Jaami'ah al-Imaam Muhammad bin Sa'ood al-Islaamiyah, and one copy is present in Maktabah Shaykh Abdur Raheem bin Siddeeque in Makkah.

6- **Al-Ikhwah wal Akhwaat**

In this book, Imaam ad-Daaraqutni has mentioned the Siblings who accompanied the Messenger of Allaah (peace be upon him) and narrated from him or saw him but did not narrate from him, or were born in his era, or one of the brothers were born after the death of Allaah's Messenger, both from the males and females. Part of it has been published with the tahqeeq of Baasim Faysal from Daar al-Raayah, Riyadh in 1413 H or 1993 CE.

7- **Arba'oon Hadeethan min Musnad Burayd bin Abdullah bin Abi Burdah An Jaddihi Abi Burdah bin Moosa An Abi Moosa al-Ash'ari**
It is present in Maktabah Shaheed Ali. It has been published with the tahqeeq of Muhammad Abdul Kareem Ubayd, Makkah by Jaami'ah Umm ul-Qurra in 1420 H.

8- **Su'alaat Al-Barqaani lil Imaam Abu al-Hasan ad-Daaraqutni**
This book contains the questions of Imaam Abu Bakr al-Barqaani which he asked Imaam ad-Daaraqutni concerning different narrators of hadeeth. It contains the beneficial evaluations of Imaam ad-Daaraqutni for narrators and this book is a portrayal of Imaam ad-Daaraqutni's knowledge and fairness in this field. It has one manuscript in Maktabah Saraya, and one manuscript in Daar al-Kutb of Cairo. It was first published in Lahore Pakistan with the tahqeeq of Abd ur-Raheem Muhammad Ahmed al-Qashqari in 1414 H. Then with the tahqeeq of Sayyid Ibraaheem by Maktabah al-Qur'aan, Cairo in 1989 CE

9- **Su'alaat Abi Abdullah al-Haakim al-Neesaaboori lil Imaam Abi al-Hasan ad-Daaraqutni fi al-Jarh wal Ta'deel wa Ilal al-Hadeeth**
This is a set of questions asked by the author of the famous book Mustadrak Ala as-Saheehayn, Imaam al-Haakim for Ad-Daaraqutni about narrators, their evaluations, and the hidden defects of hadeeth. Its manuscript is present in Maktabah Saraya, and Shaykh Hammaad al-Ansaari also owns a copy of it in Madeenah Munawwarah. It was first published by Maktabah al-Ma'aarif, Riyadh with the tahqeeq of Mawfaq bin Abdullah bin Abdul Qaadir in 1404 H or 1984 CE.

10- **Su'alaat Abi Abdur Rahmaan as-Sulami lil Imaam ad-Daaraqutni fi al-Jarh wal Ta'deel wa Ilal al-Hadeeth**
This is also a collection of questions for Imaam ad-Daaraqutni asked by his student Abu Abdur Rahmaan as-Sulami concerning Narrator-Criticism and Hidden Defects of Hadeeth. However, As-Sulami was

not a strong narrator. Imaam Dhahabi and Ibn Hajar have said: **"He has been spoken (negatively) of, and he is not Umdah"** [See, Lisaan and Meezaan]. Muhammad bin Yoosuf al-Qattaan said: **"He used to fabricate narrations for the Soofiyah"** [Taareekh Baghdaad: 2/248]. Therefore, his narrations are not to be trusted. It was published by Daar al-Uloom, Riyadh in 1408 H.

11- Su'alaat Hamzah bin Yoosuf al-Sahmi lil Imaam Abi al-Hasan ad-Daaraqutni fi al-Jarh wal Ta'deel wa Ilal al-Hadeeth

This is also a similar book as the previous books containing questions which were answered by Imaam ad-Daaraqutni. It was published by Maktabah al-Ma'aarif, Riyadh in 1404 H with the tahqeeq of Mawfaq bin Abdullah bin Abdul Qaadir.

12- Al-Istadrakaat

Ibn Khayr mentioned it in al-Fuhrist (P. 204) and he said, it has two parts, one of which is named "At-Tatabbu'". Its manuscript is present in Maktabah as-Sa'eediyah Hayderabaad. As for the subject of the book that it is the mentioning of ahadeeth which are present in Saheehayn and which contain some kind of defect according to Imaam ad-Daaraqutni. He has mentioned about 200 narrations in this book. However, this criticism of Ad-Daaraqutni on those ahadeeth does not have any effect on their authenticity. The Scholars have given detailed and convincing replies to the criticisms of ad-Daaraqutni. Imaam Nawawi said: **"Ad-Daaraqutni authored many books, one of which include Al-Istadraak Ala as-Saheehayn but this Istadraak is based on those principles of some Muhadditheen which are very weak and the majority of the people of Usool and Fiqh have opposed it, thus do not get deceived by it"**

[Hadi us-Saari: P. 346]

The word for word answer to all the Istadrakaat of Ad-Daaraqutni has been given by Haafidh Ibn Hajr in Fath ul-Baari and An-Nawawi in Sharh Saheeh Muslim. Among the Scholars of this era, Shaykh al-

Muhaddith Shams ul-Haqq Adheemabaadi has written an answer to this book of Imaam ad-Daaraqutni. Shaykh Abul Qaasim Sayf al-Banaarsi also wrote an answer named “Reeh al-Aqeem”. This book with both parts “Al-Ilzamaat wal Tatabbu” has been published with the tahqeeq of Shaykh Muqbil bin Haadi al-Waadi’ee from Maktabah as-Salafiyyah, Madeenah in 1399. Shaykh Muqbil has also given detailed answers in his tahqeeq.

13- Al-Askhiyaa

Its manuscript is found in Bankiboor. And a Madrassah in Calcutta published its manuscript in the year 1934. However, it is now not known because so many years have passed when it was published. Therefore, it is in the ruling of being only a Manuscript.

14- Al-Ilzaamaat

It is a short pamphlet in which Imaam ad-Daaraqutni mentioned those ahadeeth which, according to him, were on the conditions of Bukhaari and Muslim and they should have been added in Saheehayn or in one of them, but they weren’t. It is similar in kind to that of “Al-Mustadrak Ala as-Saheehayn” by Al-Haakim Abu Abdullah. Ibn Khayr mentioned it in al-Fuhrist (P. 203). Sakhaawi mentioned it in Fath ul-Mugheeth (1/31). Its manuscript is found in Maktabah al-Aasfiyah in India. Another manuscript is found in Maktabah as-Sa’eediyah in Hayderabaad. It has been published with its other part “Kitaab al-Tatabbu” in a single volume titled “Al-Ilzaamaat wal Tatabbu” as passed above.

15- Ta’leeqaat ad-Daaraqutni Ala al-Majroheen la Ibn Hibbaan

It consists of Imaam ad-Daaraqutni’s footnotes over the book of Imaam Ibn Hibbaan “Al-Majroheen”. Published in Cairo by Daar al-Kitaab al-Islaamiyah in 1414 H or 1994 CE

16- Zikr Asmaa ut-Taabi’een wa min Ba’dihim mimman Sahhat Riwaayatihi ‘Ind al-Bukhaari

Lutfi Abdul Badee' said that he found its manuscript hand-written by Ad-Daaraqutni from the Nuskha of al-Humaydi, Maktabah Kuwayri. [Fuhris Makhtootaat al-Musawwirah by Lutfi Abdul Badee: 2/137]. It was first published with Tahqeeq from Beirut, Lebanon from Mu'assasah al-Kutb ath-Thaqaafah in 1406 H or 1985CE.

17- Zikr Aqwaam Akhraja lahum al-Bukhaari wa Muslim fi Saheehihima, wa Da'fuhum an-Nasaa'ee fi Kitaab ad-Du'afa, wa Su'ila 'Anhum ad-Daaraqutni

It is a set of questions for Ad-Daaraqutni asked by Abu Abdullah bin Bukayr. It is a short pamphlet in 4 pages. In this pamphlet, about 30 narrators are mentioned which the Shaykhayn narrated from and an-Nasaa'ee mentioned them in his Kitaab ad-Du'afa (Book of weak narrators), and Ad-Daaraqutni was asked about those narrators, and he answered with tawtheeq and praise for most of those men. Its manuscript is found in Maktabah Saraya, and Shaykh Hammaad al-Ansaari also owns a copy of it. It was published by Daar Amaan in 1408 H or 1988 CE.

18- Kitaab ar-Ru'yah

It has a Nuskha in "Deer al-Askoriyaal" in 154 pages. And a copy of this Nuskha is also found in Maktabah Jaami'ah Al-Islaamiyah of Madeenah Munawwarah in two volumes. In this book, Imaam ad-Daaraqutni has narrated those narrations which pertain to the issue of seeing Allaah the mighty and the sublime on the Day of Judgment. It was published with tahqeeq by Maktabah al-Manaar in 1411 H or 1990 CE.

19- Al-Sunan An Rasool Allaah (sallallahu alayhi wasallam)

This is the book famously known to us today as "Sunan ad-Daaraqutni" It has been published a number of times. It has a lot of manuscripts as well. It was first published in 1306 H – 1886 CE by the Author of the famous book "Awn al-Ma'bood Sharh Sunan Abi Dawood" Shaykh al-Muhaddith Shams ul-Haqq al-Adheemabaadi

with his Sharh and Ta'leeq entitled **"Al-Ta'leeq al-Mughni Ala Sunan ad-Daaraqutni"**

20- Ad-Du'afa wal Matrokeen min al-Muhadditheen

In this book, Imaam ad-Daaraqutni has compiled the list of narrators who are weak or Matrook according to him. It has been published with the Tahqeeq of Mawfaq bin Abdullah bin Abdul Qaadir from Maktabah al-Ma'aarif, Riyadh in 1404 H – 1984 CE; and it has also been published with the tahqeeq of Muhammad Lutfi from Maktab al-Islaamiyah, Beirut in 1400 H.

21- Al-Ilal al-Waaridah fi al-Ahaadeeth al-Nabawiyyah

This is a lengthy book on one of the most difficult fields of Hadeeth i.e. knowing and finding out the hidden defects of hadeeth. Many Scholars have praised this book.

22- Al-Mu'talaf wal Mukhtalaf fi Asmaa ur-Rijaal

It has been published in 5 volumes with the Tahqeeq of Mawfaq bin Abdullah bin Abdul Qaadir from Beirut, Daar al-Gharb al-Islaami in 1406 H – 1986 CE.

23- Al-Mustajaad min Fi'l al-Ajwaad

Published with the Tahqeeq of Mahmood al-Haddaad, Riyadh, Daar Sa'd

24- Al-Juzz al-Thaalith wa al-Ishroon min Hadeeth Abi Taahir Muhammad bin Ahmed bin Abdullah al-Dhuhali al-Qaadhi rahimahullah

Published with the Tahqeeq of Hamdi Abdul Majeed al-Salafi from Kuwait, Daar al-Khulafa, 1406 H – 1986 H

25- Al-Ghaylaaniyaat

Published from Daar Ibn al-Jawzee, Saudi 1417 H – 1997 CE

26- Fawaaid Ibn as-Sawwaaf
Published from Daar al-Aasimah, Riyadh 1408 H

His Death:

The Scholars are unanimously agreed upon that Imaam ad-Daaraqutni died in 8 Dhi'l Qa'dah 385 H on a Wednesday – May Allaah have mercy upon him!